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treatment of what the author calls "the primary sources," it is a fault in the right direction, not a dogmatist's, but a historian's instinctive clinging to the last letter of his documents.

Many and many a student will justly thank God for Professor Gilbert's interpretation of the teaching of Jesus in the light of that teaching itself.

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**The Christology of Jesus:** Being His Teaching concerning Himself according to the Synoptic Gospels. By REV. JAMES STALKER, M.A., D.D. New York: A. C. Armstrong & Son, 1899. Pp. xvi + 298. \$1.50.

Dr. James Stalker is known everywhere as the author of admirable works upon the life and teachings of Christ. This, his most recent volume, is by far the most ambitious of any work he has thus far published, and is intended to form one of a series of works upon the teaching of Jesus. In the present volume, which is apparently the Cunningham Lectures of 1899, Dr. Stalker discusses Jesus' own teaching concerning himself, as it is recorded in the synoptic gospels. His work falls into six parts, the first being introductory, dealing with the importance of the teaching of Jesus, and the other five chapters dealing with the Son of Man, the Son of God, the Messiah, the Redeemer, the Judge. In addition there are two appendices, one being a critique of Wendt's first and untranslated volume, and the other a discussion of the book of Enoch. Dr. Stalker writes in his usual clear and attractive style, occupying a position which, though thoroughly conservative, is at the same time not untouched by the scholarship of the day. It would be difficult to find a better statement than that upon p. 29: "The use of Scripture, and especially the words of Jesus, is not to supersede the spiritual and intellectual processes of the church's life by supplying her with dogmas ready-made, but to give stimulus and direction to these processes." In his study of the Son of Man Dr. Stalker seems at his best, while in all the other chapters he furnishes much that is helpful. The volume on the whole is to be thoroughly commended for its frank admission of the distinction between the presentation of Jesus in the synoptists and that in the fourth gospel, as well as for its numerous other excellencies.

But just because the book is to be heartily welcomed, its very excellence leads us to pay special attention to certain of its positions as not merely characteristic of the author himself, but of a wide school of thought. First of all, one cannot but notice its constant belittling of German scholarship. Such statements as those on pp. 37, 38, and elsewhere as regards German works upon the sources of the gospel read as if they were written by a man farthest possible removed from the breadth of reading displayed by Dr. Stalker. Dr. Stalker seems to be oblivious to the practically unanimous conclusions of New Testament scholars as regards the synoptic gospels, apparently knows little of post-canonical literature outside the book of Enoch, and comes into the current of scientific theology which deals with the teaching of Jesus with as much surprise and occasional contempt as if he had never heard of Wendt. In a discussion of such a term as "the Son of Man" it is hardly sufficient (p. 72) to call the opinion of Wellhausen, Lietzmann, and Schmid a theory "hardly serious enough for discussion—one of those *tours de force* by which the German *Privatdocent* seeks to attract public attention."

Certain positions taken by Dr. Stalker himself are certainly novel. Probably few people would hold that "Jesus speaks like one to whom the scenery of the other world is native and familiar. Thus he says that a sparrow does not fall but God marks, and that the hairs of those whom he is dissuading from carefulness are all numbered." The same charge of ingenuity almost, if not quite, unbased on facts is to be found in his discussion of the so-called "quiet" in the land. But one is altogether amazed in finding at the close of his discussion of the kingdom of God (pp. 166, 167) a protest against the habit of English nonconformists of reviving the use of the term. "We are very remote," he says, "now from the world to which it belonged. Whatever may be the case in Germany, to our ears the phrase as a name for Christianity has a sound of precocity and make-believe, and there are far better names for the same thing. It is a return from the spirit to the letter, an attempt to force thought back into a form which it has long outgrown."

But perhaps the most disappointing piece of exegetical procedure is Dr. Stalker's discussion of Jesus' conception of himself as the Redeemer. The passages which he treats under this head are those which have to do with Jesus' reference to his own death. Of these sayings Dr. Stalker finds "only two in the synoptists" which distinctly give expression to Christ's consciousness of what his death was to

effect for mankind : the one is, "The Son of Man came to give his life a ransom for many," and the other, "This is the new testament in my blood." In discussing the first passage Dr. Stalker insists that in every ransom there must be three parties : "first, the person to be ransomed ; second, the giver ; and third, the receiver of the ransom" (p. 180). On the strength of this statement he goes on to hold that Jesus taught that "by far the most important effect of his death was its effect upon the mind of God." He further declares that "to give his life a ransom sounds uncommonly like a reminiscence of the words of Isaiah, that he shall make his soul an offering for sin. If this be correct, Jesus must have thought of himself as the servant of the Lord, about whose substitution for sinners such wonderful things are said by Isaiah." One would think that Dr. Stalker was giving the Pauline interpretation of Jesus' death, but on the contrary (p. 188) he declares : "I am holding rightly to the exposition of the words of Jesus himself, without adding or speculating." And this ransoming Dr. Stalker finally defines as follows : "It removed an obstacle to the free outflow of the divine love. It effected this by annihilating sin, and this is what is implied in the idea of ransom." Such exegesis shows that Dr. Stalker has failed to grasp Jesus' conception of the vicarious element of his own life, just as he has failed to appreciate the significance of the term "kingdom of God" in the teaching of Jesus.

We have already expressed our appreciation of the undoubted excellencies of the book. We believe it will do good service. But he who would write upon Jesus' thought of himself should not begin such a work by rejecting with contempt critical scholarship, and then reading into scattered sayings of Jesus a theology correctly enough drawn from Paul, but utterly foreign to the words of Jesus as recorded in the synoptists.

S. M.

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**A History of the Textual Criticism of the New Testament.** By PROFESSOR MARVIN R. VINCENT, D.D. New York: The Macmillan Co., 1899. Pp. xii + 185. \$0.75.

The magnificent work done upon the text of the New Testament by the last generation of scholars, particularly by Tischendorf, Tregelles, and Hort, might have led one to suppose that little was left to be done in this direction—that the text had been restored by them to a form as near the original as the data now extant make possible. The results of the arduous and scholastic labors of these great text